

r. (xci.)

The deity is the same; the *Rishi* is Arilil the daughter of ATRI ; the metre is *Anushtiibh*, with the exception of the first two verses, which are *Pankti*.

1. ^TA. young woman going to the water found
^{Tar}f^a ^{XIY}—

¹ Sdyana quotes a legend from the Sat jay ana Brahmana to illustrate this hymn. Apala the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband; she returned to her father's hermitage, and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She* gathered them and ate them as she walked. *Indra*, hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones bruising there. She explained the reason of the sound, and Indra turned away. She called after him, " why dost thou turn away? Thou goest from house to house to drink the *Soma*, now then drink the *Soma* ground by my teeth and eat fried grains of barley."⁷ She then added, without paying him respect, "I know not whether thou art Indra, but if thou comest to my house I will pay thee due honour/' Eeeling however sure that it was really Indra, she addressed the latter half of the third verse to the *Sows* in her mouth. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (T. 4) : *' I have been repudiated by my husband and yet ludra comes to me."

Indra then granted her a boon and she thus chose,
 " my fither's
 head is bald, his field is barren, and my body is
 destitute of
 loir ; make these things grow." Indra granted the
 three boons.
 For this hymn and legend, cf. Prof. Euhn in
 Indische Stud. i.
 pp. 118, 119, and Prof. Aufrecht, *-ib.* IT, 1-8;
 Grimm, in his
 Bourse-he Myth. p. 1118-21, and Nordilentsche
 Sagen, p. 443.